Focus in on Missions and Evangelism

Billy Graham
Are You a Follower of Christ?
Graham urges us to comprehend the character of God, confess our sinfulness, receive God's cleansing and forgiveness, and accept His challenge to serve.

Robert Hestenes
Knowing the Will of God
Hestenes talks of the joy and toughness of knowing and doing God's will. She focuses on basic principles and barriers to discerning God's will.

Rebecca Pippert
Evangelism: The Heart of Missions
What difference does it make to Christ? Pippert answers this common question by focusing on the liberating power of the cross.

George Verwer
The Lordship of Christ
Verwer challenges us to consider God's lordship over our time, our tongue, our sexuality, and our resources. He calls us to live by principles of honesty, purity, discipline, and action.

Ray Bakke
The Urban Christian
Bakke draws our attention to the challenge of urban ministry and outlines the real barriers to urban evangelism. He reminds us that Jesus is Lord of the city.

Floyd McClung Jr.
The Streets of Amsterdam
McClung illustrates the needs of the city with stories of his work in the red-light district of Amsterdam. He reminds us that urban people desperately need the Gospel.

Helen Roseveare
Motivation for Missions
Using 1 Corinthians 2 as her text, Roseveare declares that the one true and enduring motivation for missions comes from knowing the mind of Christ and yielding our entire life to Him.

Sessions were videotaped at InterVarsity's Urban '87 Student Missions Conference. Each tape is 40 minutes long.

These videos, and many more, are available from the Audio-Visual library in Janesville. For a catalog, or a free tape loan, contact us at: SDB Center P.O. Box 1878 Junesville, WI 53547

Come to Conference at Carroll College in Waukesha, Wis. August 9-16, 1992 (registration forms in the May SR)

SDB phone number at Conference: (414) 327-4761

David Barton to speak at Conference
A Christian educator and author, Mr. Barton's ministry focuses on educating the public and legislators about America's history, when laws and policies were firmly rooted in godly principles, and about what has happened statistically since separating godly principles from public affairs. His goal is that we pray and work to affect legislation so that our nation will once again be led by such principles.

Come hear David speak on Wednesday night at Conference!

Uplifting news from Down Under

We're happy to share with you some news items affecting the pastors from our Australasian Conference of SDBs. Thanks to Barbara Eldred, secretary.

Accreditations
Pastor Kevin Lavers Auckland, NZ
Pastor Ian Ingoe Auckland, NZ

Ordinations
Pastor Andrew Goulding Brisbane, AU
Pastor Daniel Barrar Christchurch, NZ

Births
Hannah Barbara Goulding (Feb. 23, 1992) to Pastor Andrew and Lynne Goulding
Ryan Art Lavers (April 27, 1992) to Pastor Kevin and Evelyn Lavers
Emily Ingoe (May 4, 1992) to Pastor Ian and Trudy Ingoe

Features

The Muslim Presence: America's growing Islamic population by Maurice Smith

An Islamic primer: How can you witness to Muslims by Maurice Smith

Christ in the Qur'an by James A. Ayars

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Who are Seventh Day Baptists?

If you've never read The Sabbath Recorder before, you might be wondering who Seventh Day Baptists are. Like other Baptists, we believe in:

• the saving love of Jesus Christ;
• the Bible as the inspired word of God and a record of God's will for man. The Bible is our authority both for our faith and our daily conduct;
• freedom of thought under the guidance of the Holy Spirit;
• the congregational form of church government. Every member of the church has the right to participate in the decision making process of the church.

The seventh day

God commanded that the seventh day be kept holy. Jesus agreed by keeping Sabbath as a means of salvation. He said that God's Holy Day is the free gift of God through Jesus Christ.

It is the joy of the Sabbath that makes Seventh Day Baptists just a little bit different. If you would like more information, write: Seventh Day Baptist Center, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678. Phone (608) 752-5055; FAX (608) 752-7711

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Kevin Butler
Editor
Leanne Lippincott
Assistant Editor

Contributing Editors
Calvin P. Babcock, Ernest K. Bee Jr., Charlotte Chroniger, Rodney L. Henry, G. Kirk Looper, Ruthanne Peil, Don A. Sanford, Mynor G. Soper.

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The Muslim Presence: America's growing Islamic population
by Maurice Smith

The religion of Islam is now an American reality. Once considered the Arab way of life, and a faith alien to the Christian heritage of the United States, Islam has become one of the prominent and rapidly growing religious movements in this country.

Muslims now live in many of our communities and share their faith with the same people we know. What are the issues involved as Islam grows in the United States, and how can Baptists respond adequately to Muslims here?

Islam (literally, "submission") is the religion of people who claim to be totally submitted or dedicated to Allah (the Arabic term for God). The followers of Islam are Muslims, "one who submits."

Islam began in the sixth century in what is now Saudi Arabia, with the work of Mohammed. He said God spoke to him through the angel Gabriel and dictated a series of messages which represented the will of God for all people. After Mohammed's death, these messages were collected into the Koran—"the recitation.”

The Islamic perspective

Muslims do not call Mohammed the founder of Islam, for they consider Islam the world's original religion—believing that Adam, the ancient Hebrew prophet, and Jesus were "submerged ones." Muslims deeply resent being called "Mohammedans" because they do not worship Mohammed, but consider him the seal of God's prophets.

Estimates of the number of Muslims in the United States range from 3 to 10 million. The most accurate assessment seems to be about 4,760,000, with the largest concentration in California. A steady trickle of American converts to Islam has been joining a flood of immigrants to create a sizeable Islamic community here.

The majority of Muslims in the United States can be identified in five groups:

1. Visitors. Individuals holding visas and residing in the country temporarily: tourists, business people, and students.
2. Immigrants. People from more than 60 countries also shape the Muslim community in the United States.
3. American converts. Conversion to Islam within America has not been restricted to citizens of African, Asian, and Middle Eastern heritage. As recently as 1985, various Muslim leaders estimated there have been between 40,000 and 75,000 converts from among the white population, the majority women.
4. Black Americans who profess Islam. In the early 1960s, a black American, Elijah Muhammad, assuming the title "Messenger of God," became the leader of a movement based in Detroit. The anti-white, separatist movement was later called the American Muslim Mission.
5. Independent and quasi-Muslim groups. A schismatic group led by Louis Farrakhan has continued to espouse Elijah's original teachings and has maintained the "Nation of Islam" name, as well as its basic organizational structure. Farrakhan preaches that blacks worldwide are oppressed by whites, and he seeks a separate state for African-Americans. Except for support from Libys, Farrakhan's group is not accepted by orthodox Muslims.

Understanding how Islam functions

As we assess the presence and influence of Muslims in the United States, we need to consider some special factors that help us understand how Islam functions here.

1. Many Baptists have no formal, accurate exposure to the history, teachings, or practice of Islam. Some Baptists tend to make broad generalizations about Islam and the Muslim people: "All Muslims are terrorists"; "Most Muslims have memorized the Koran"; "A Muslim who becomes a Christian will always be persecuted by other Muslims." Such inaccurate generalizations unnecessarily foster tensions between Christians and Muslims.

2. Many Baptists do not know Muslims personally. Many Baptists have never visited in a Muslim home or had a Muslim family visit with them. The worship styles and congregational patterns of Baptists and Muslims are quite different. In most cases, if Muslims visited a worship service in a Baptist church, the Baptists would probably be surprised and the Muslims would be uncomfortable and confused. In a typical Friday prayer service at a mosque (Muslim meeting place), there will be more prayer, more reading of scriptures, and more time of personal devotion than in an ordinary Baptist service.

We can expect Baptists and Muslims to do things differently, but we need not be surprised by the differences. We should not let these differences hamper our attempts to give an effective Christian witness.

3. Not all Muslims are devout or "practicing" Muslims. The large majority of Muslims in the United States do not participate with an organized congregation. One estimate is that less than 10 percent of them have any affiliation with a local mosque or center. In Baptist terms, most Muslims are "nonresident members"—they are "unchurched" Americans.

Like all religious groups, Muslims face the serious problem that large numbers of their adherents know very little about their faith. Most Americans who have converted to Islam cannot use Arabic, the language of the Koran and the language preferred for Islamic worship.

Therefore, as we Baptists talk with our Muslim neighbors, we should not assume that they are well informed about Islam, or thoroughly faithful in their practice to it. Let this remind us of our critical need to be able to explain the Christian Gospel clearly, briefly, and in terms a Muslim can understand.

Let this remind us of our critical need to be able to explain the Christian Gospel clearly, briefly, and in terms a Muslim can understand.
An Islamic primer
How you can witness to Muslims
by Maurico Smith

Islam is the largest of the non-Christian world religions, with about 500 million followers. Originating in Saudi Arabia, Islam has spread throughout the world. There are approximately 4,750,000 Muslims in the United States.

Terms
"Islam" means primarily "surrender," or "submission." It comes from the Arabic word "Islam," from which also comes the Arabic term for "peace" ("al-Asma"). "Muslim" or "Moslem" (a submitted one) is the term for a person who follows the religion of Islam. "Mohammedan" is an improper term, because it implies that a Muslim follows or worships Mohammed.

Dates in Mohammed's life
A.D. 570—Mohammed (or Mu­hammad) was born in Mecca, of the Qurashi tribe. They were keepers of the Ka'ba, an ancient black met­oe, venerated by many in North Arabia. His father died before Mohammed's birth. Mohammed's mother died when he was 6, and he lived with his grandfather for two years.
A.D. 578—At age 8, he went to live with his uncle, Abu Talib, a wealthy widow, Khadijah.
A.D. 610—At age 40, he reported an experience of a call on a mount­ain; he began calling people to the worship of one god (Allah).
A.D. 620—Both Mohammed's wife and uncle died.
A.D. 622—In September, Mo­hammad led his fellow believers on a 200-mile flight from Mecca to Yathrib. He renamed the city Medina. This marks year 1 of the Islamic calendar.
A.D. 630—At age 60, Mohammed and his band entered Mecca and destroyed all the idols except the Ka'ba.
A.D. 632—At age 62, Mohammed died from an ill­ness.

Mohammed's accomplishments
Son of the "founder" of Islam, but the influential Prophet in Islam, Mohammed:
- taught a pure, uncom­promising monotheism.
- decreed religious ordi­nances and practices of fasting, almsgiving, and pilgrimage.
- proclaimed Mecca a holy city.
- stressed humanity's account­ability to God.
- defined the Muslim brother­hood, the "Ummah" ("people" or "community").
- contributed to the process in which Islam established religion and the state as a unified system (church and state as one).
- stimulated Islam to become an all-encompassing system, integrat­ing belief and ritual with social, l­egal, and political aspects of life.

The essential beliefs
God
His unity is stated in the Muslim creed, "There is no god but God." This rejects the Christian doctrine of the Trinity. "Say: God is unique. God is the source. He has not fa­thered anything. Nor is He fathered, and there is nothing compa­rable to Him." (Sura 112:1-4).
Humans cannot know the personal­ity or the character of God, but they can know His attributes. There are 99 names for God.

Angels
Angels are guardians of heaven and people, not objects of worship. Created from light, they sing the praises of God. They are free of carnal desires.
They are divine messengers. Gabriel (called the Holy Spirit by Muslims) has been the instrument of revelation, bringing the text of the Qur'an (Koran) from God to Mohammed. Israel will announce the day of judgment. Satan is a fallen angel.

Don't take for granted
that Muslims have the same appreciation for the Bible as you have.

The revealed books
The great messengers of God—Moses, David, Jesus, Mohammed—transmitted literally the respective books dictated to them: the Torah, the Psalms, the Gospel (in the sin­gular), and the Qur'an (Koran). All, except the Qur'an, are dismissed as not offering a sure text, although Muslims are instructed to believe in them insofar as they have not been corrupted.
For Muslims, the Qur'an (Koran—literally, "the recitation") is the directly revealed word of God (Allah) dictated through Gabriel to Mohammed.
It was preserved through oral tradition and written by Mohammed's scribes on bits of parchment.

The Prophet
There have been about 125,000 of these special messengers of Allah, but the Qur'an mentions only 25. The most prominent are Adam, Noah, Abraham, Moses, Jesus, and Mohammed. The Prophets were infallible and without sin. Jesus, called "Ism" in the Qur'an, is mentioned in 15 separate suras (chapters) of the Qur'an, and in 93 verses, for a total of 97 times. His miracles are signs that Jesus came from Allah. They give evidence that he was the walking Gospel ("Injil") which was taught by Allah.
The Qur'an gives titles to Jesus greater than any figure before him. He is called a "sign" and an "example." He is called Messiah, son of Mary, Messenger, Prophet, and Servant.
Jesus also is called the "Word" of Allah. Often this title is com­bined with that of the "Spirit." Seven times the Qur'an calls Jesus the "Spirit" of Allah. The Qur'an teaches that Jesus was supported by the Spirit throughout his life, from his birth to his ascension.
The Qur'an says that Jesus is not the Son of God. "No son did God beget, nor is there any god along with Him" (Sura 23:19).
According to the Qur'an, Jesus did not die on the cross. Most Mus­lims believe Sura 4:156-158 to mean that a substitute was pro­vided for him on the cross. Muslims generally believe that Allah took Jesus immediately from the cross to be in Paradise with Him. (Since the modern Muslim thinks that Jesus did not die, the question of the Resurrection often makes no sense to the Muslim.)
The Prophets have all been sent to particular people; each of them has gone to "fit" people. Thus, from the Muslim point of view, Jesus was sent only to the Children of Is­rael.
In summary, Islam pictures Jesus as bringing the Gospel as full­fillment of the Torah (Law), show­ing the signs of Allah, teaching prayer, and being a prophetic wit­ness to the existence of Allah.
Those who follow Jesus, according to the Qur'an, have a special cve­nant with Allah. He will reward them on the day of the final resur­rection and judgment.
Mohammed never claimed to be more than a messenger from God. According to Muslim belief, he was a "warner" to call men and women from lives of foolish unbelief and vanity to sober faithfulness in the way of the living God.
Some Muslims believe that the Bible foretells the coming of Mu­hammad: "I will raise them up a Prophet from their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." (Deuteronomy 18:18).
All of the faithful, under certain conditions, must fast during the daytime hours of this ninth month of the Islamic calendar. The fast commemorates the transmission of the Qur'an on the "Night of Power,"
The divine decree
Allah is the absolute Sovereign who, through the power of His will, created all that exists: right and wrong, good and bad, what is useful, and what is harmful. His decrees are unchanged.

On the one hand, this belief in the divine decree presupposes the omnipotence of Allah. The Qur'an notes that He is the one who fixes the term of life, the term of nations, and provides the basis for all life. Whatever human beings receive from nature comes from Allah.

On the other hand, there are clear Qur'anic texts about human responsibility. Human beings are the masters of their actions and must, on the day of the last judgment, give an account of their conduct.

The five pillars of the faith (The fundamental duties)
Faith (Shahada)—the word of witness
The faithful are to recite the creed: "I bear witness that there is no god but God and that Muhammad is the Messenger of God."

Prayer (Salat)—ritual prayer
Devout Muslims fulfill the requirement to pray at five stated times each day: dawn, midday, mid-afternoon, sunset, and two hours after sunset.

Devout Muslims prepare themselves with prescribed ceremonial ablutions (washing), removal of shoes, and correct posture (including facing toward Mecca).

Fasting (Saum)—fasting during the month of Ramadan

Muslims prefer not to discuss the nature of God. They address Him by His attributes.

Christ in the Qur'an
by James A. Ayars
Did you know that Muhammad had no need to say about Jesus Christ?
While his understanding of Jesus, as expressed in the Qur'an, diverges in several points from traditional Christianity, Muhammad stated unequivocally that one must believe in Jesus in order to enter Paradise! As both Christianity and Islam continue to appeal to the third world, and to compete with each other for adherents, it is important to understand the impact that Jesus had on both faiths.

The Qur'an—or as it is often spelled, the "Koran"—is the sacred, inspired scripture of Islam. Begun in 610 A.D., it contains the revelations from Allah to Muhammad until his death in 632. Each revelation is a single unit of poetry, called a "Sura." The Suras were compiled, then arranged by length from the longest to the shortest, into the present Qur'an. This sacred book is the final authority in all matters of faith and practice for Muslims, who now comprise nearly one-fifth of the world's population.

Muhammad's contact with Christians was very limited. Historians refer to possible contact with a Christian slave-boy, and to Nestorian traders from the North, as probably among the few associations he had. There were also several Christian books that had been translated into Arabic, especially the Gospel of Thomas.

During a time of persecution in Mecca, early in his prophetic career, Muhammad sent his small band of followers to the Christian Negus tribe in Abyssinia. What he learned, assuming that his revelations reflected influence from these contacts, is very instructive, especially in light of the controversies that were raging in Christianity at the time.

One must remember, however, that all Muslims fervently affirm that what Muhammad wrote came by direct dictation from Allah—there were no other "outside" influences guiding Muhammad's thoughts. Whatever the truth may be, here is a brief summary, and an assessment, of some of the Qur'an's more important revelations about Jesus Christ.
"He hath made me kind to my mother, and not overbearing or mischievous. "So Peace is on me the day I was born, the day that I die. And the day that I shall be raised up life (again)!

Such was Jesus the son of Mary: Muhammad makes several incredible points here. Jesus was a holy child, born of a miracle from God by the Virgin Mary; he is a prophet; Peace is upon him; and, there would be a day when Jesus would die and be raised to life again. This last affirmation poses a difficult problem for Islam, which will be examined below.

Muhammad believed in Jesus' miracles

In his day, Muhammad believed that Jesus was still alive in the presence of Allah Himself. Muhammad several times affirmed this fundamental Christian truth. Sura III:55, at the birth of Jesus, states: 'Behold! God said: 'O Jesus! I will give thee power and raise thee to the heaven...'

Summary of Muhammad's positive beliefs about Jesus

Given the limited material Muhammad had to work with, he had a very high regard for Jesus Christ. Jesus was born of the Holy Spirit by the Virgin Mary. He was a miracle-worker who could give sight to the blind, cleanse lepers, and even raise the dead. He could create a clay bird and give it life. Jesus arose from the dead, and ascended into heaven. Just before the resurrection at the last day, Jesus would return to set up the judgment throne in Jerusalem. Those who follow Jesus are superior to those who reject him. The "People of the Book" must believe in him unto "the day of the resurrection," or face dire consequences in the final judgment. If this were all that Muhammad believed in the return of Jesus

This is perhaps the most remarkable of the Qur'anic teachings; Jesus will one day soon return, and set up a universal kingdom of love and peace. In Sura XLIII:61, condemning unbelievers for their divisions and arguments against the true faith, Allah says: And Jesus shall be a Sign for the coming of the Hour (of Judgment); Therefore have no doubt about the Hour, but follow ye Me. This is a Straight Way.

The great Islamic scholar, Abdullah Yusuf Ali, in his notes on the Qur'an, says of this passage: "This is understood to refer to the second coming of Jesus in the Last Days just before the Resurrection, when he will destroy the false teachings of the Day of Resurrection. It is not the day of the resurrection." Many Muslims over the centuries have demanded that they be buried by the eastern gate of the temple mount in Jerusalem, in the belief that, when Jesus returns, he will go through that gate to set up God's judgment throne. Anyone buried in that vicinity will be among the first to rise at the resurrection.

Muhammad commanded all Muslims to believe in and obey Jesus

Muhammad believed that God had sent many divinely ordained spokesmen as prophets to every race around the world. This included Noah, Abraham, Zechariah, and even John the Baptist. Every one of them must be believed and obeyed; Jesus was no exception. (Sura IV:159):

"The story about the clay birds has come to us in the non-canonical Gospel of Thomas. We know that this gnostic gospel, with its interesting stories of Jesus' infancy, existed in a popular Arabic version prior to the time of Muhammad. Whether or not we agree with the idea that the Gospel of Thomas provided Muhammad with his understanding of Jesus, we must admit that Muhammad believed that Jesus had wondrous powers of healing and life-giving which Muhammad himself did not possess.

Muhammad did not stop with Jesus' affirmations. He had more to say in the form of denials.

Muhammad believed in Jesus' own divinity

While it is true that Muhammad believed that Jesus' birth was miraculous, he denied that Jesus was divine. He based this upon a very fundamental presupposition: "There is no god but God."

Muhammad taught an absolute monotheism. It was so important to him that he forced him to exclude all other beings from the "Godhead."

Yet, when often, quoting Allah, Muhammad quoted God as referring to Himself as "We." Later scholars called this use of the third person plural, the "plural of majesty." However, it does not occur consistently throughout the Qur'an. Sometimes Allah refers to Himself as "We," but other times as "I." Interestingly, the most important examples of the use of "We" occur whenever Allah refers to Jesus.

Whatever we make of this phenomenon, it is clear that Muhammad specifically excluded Jesus from divine Sonship. Sura XIX:35 declares:

"It is not befitting to (the majesty of God) that He should beget a son. Glory be to Him! When He determines a matter, He only says to it, "Be," and it is. Thus we see that, Muhammad believed in God's miracles; but it is too miraculous for God to have a son. God is sufficient unto Himself."

Sura IV adds more, however. Not only is Jesus not the Son of God; he is on the same level as Muhammad and his other previous prophets. Jesus is an "Apostle".

While it is true that Muhammad believed Jesus was miraculous, he denied that Jesus was divine.

June 1992
Muhammad denied that Jesus was crucified

Muhammad made one more denial which is most disconcerting—Jesus was not crucified; it only appeared that he was! After listing the sins of the Jews, Muhammad adds, in Sura IV:157—

"They said (in boast), 'We killed Christ Jesus the son of Mary, the Apostle of God!'—But they killed him not, nor crucified him,

But so it was made to appear to them.

And those who differ therein are full of doubts, With no certain knowledge, but only conjecture to follow, For of a surety they killed him not—

Some later Islamic traditions taught that it was really Judas who died on the cross. Obviously, the cross was a scandal to Muhammad, just as it was to the Gentiles in the time of Paul. Abdullah Yusuf Ali, in his classic commentary, understood the testimony of "eye-witnesses" versus that of "visionaries." There is a vast difference between the testimony of one who says, "This is what I saw, and felt with my own hands, and heard with my own ears" (1 John 1:1-2), and one who says, "I saw in my dream" or, "I saw in my vision." One is a public experience; the other is private.

The New Testament has "eye-witnesses" to the events of Jesus' life. That their testimony was valid was confirmed, both by their enemies and by non-Christian historians who later tested their veracity. What they said will stand up in any court of law, including Islamic!

These same "eye-witnesses" affirmed repeatedly that they saw Jesus after his all-too-real crucifixion. They touched him, heard him, and even found themselves holding half-eaten loaves and fishes bearing his tooth-marks—after his resurrection. Jesus' half-brother, James, who before the cross did not believe in him, suddenly became a strong believer in someone or something else. These people can have a real boldness to their faith and are not hesitant to share with others about their religion. They find listening ears and open hearts among the many people who have empty lives. Millions are searching for something to fill the void. To them, even distorted truth may be better than no truth.

Many false religions and cults are gaining a strong foothold in the United States. These false religions are growing by leaps and bounds. Why? Because they are willing to spend time and money to share their message of faith. The only way to salvation is through Jesus Christ. Only by believing in Jesus, God's Son, can we have the assurance of eternal life. We must help people realize that salvation doesn't come through baptism, through good works, through church attendance, or through following a charismatic leader. We need to share God's message of hope and love with those around us, especially with those who put their faith and trust in someone other than Christ. As we pray about witnessing, the Lord will give us opportunities and the right words to share with others. Let's help God's kingdom, with Jesus as the head, gain a strong foothold here and in the world.

P.S. You all should have received your May newsletter which emphasizes all the Conference activities for women. I hope many of you will be able to join us at Carroll College in August. Don't forget your love-gift offerings, your crafts for the SCSC Craft Sale, and your ideas and enthusiasm for the Women's Interest Committee. May God give you and your families safe travel!
Improvements—and dangers

by Don A. Sanford, historian

Few movements in history begin from a vacuum. There are innumerable causes which can be seen casting a shadow on later history. The Islamic religion and tradition did not begin with year 622 A.D. when the young camel driver, Muhammad, was forced to leave Mecca for Medina. Some “shadows” can be seen in the religious conditions which stretched back over two and a half millennia. It involves genealogy as well as religious and cultural differences.

Biblical lineage

Nearly all of the tribes or races of the Middle East which embraced Islam trace lineage to Abraham—but not through the covenant promise. Genesis 16 includes the account of Abraham’s son, Ishmael, born to Sarah’s handmaid, Hagar, with the promise that his seed would multiply exceedingly. It was predicted that he would be a wild man, and his hand would be against every man, and every man’s hand would be against him (Gen. 16:12). However, God promised, “Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation...” But by the time of Muhammad, the Christian Church had lost much of its evangelistic power. The Eastern Church in particular became bogged down in theological disputes concerning the nature of Christ, the Trinity, and the elevation of Mary. Over a century ago, W.R.W. Stephens wrote: “To his own people, Mahomet was a great benefactor. He was born in a country where political organization, and rational faith, and pure morals were unknown. He introduced all three. By a single stroke of masterly genius, he simultaneously transformed the political, religious, and the moral practice of his countrymen.”

Another line of the later followers of Islamic teachings goes back to Keturah, the wife whom Abraham took after Sarah’s death. Six sons were born to this union, “all of whom sent away eastward to the coast country” (Gen. 25:1-3). Excluded in this way from the covenant promise through Israel, a great deal of mistrust and enmity existed among the people of the Middle East. This also contributed to the tribal separation and diversity of the region. There was no single sense of identity such as one finds in Judaism and Christianity.

Religious conditions of the world

During the sixth and seventh centuries in the Arab world, there were three major religious vying for the attention and devotion of the people. The oldest was Judaism, limited largely to the descendants of Israel. In time many proselytes or non-Jews were accepted, but they had to ritually become Jews. During various periods of captivity, many became dispersed to such places as Babylon and Assyria. The concept of monotheism was largely attributed to this Jewish influence. But in general, Judaism has never been evangelistic.

Many mystery cults, in places such as Babylonia and Assyria. The concept of monotheism was largely attributed to this Jewish influence. But in general, Judaism has never been evangelistic.

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...where are we headed?

Pray for...  
- His clear revelation of your ministry  
- your pastor and deaconate  
- this year’s Conference preparations  
- our college and seminary students  
- Summer Christian Service Corps projects  
- our Mission of Revival and Evangelism (MORE 2000)  
- travel safety for vacations and Conference
**Christian Education**

**The Helping Hand in Bible study**

For well over 100 years, The Helping Hand has been helping Sabbath School students gain inspiration and understanding from the Bible each Sabbath day. The Helping Hand is well named because the quarterly's treatment of the Bible provides help to students of the Bible understand and apply its teachings.

For well over 100 years, The Helping Hand has been helping Sabbath School students gain inspiration and understanding from the Bible.

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1992 officer slate for SDBYF of USA and Canada

The slate of nominees for the 1992-93 officers of the Seventh Day Baptist Youth Fellowship of USA and Canada has been announced. Come prepared to vote at General Conference, Caroll College, Waukesha, Wis.

President—Suzannah Peil
Suzannah is a president of the San Gabriel Valley (Calif.) SDB Church Youth Fellowship, and a member of the church choir. She attended Pre-Con camp and Conference in 1990 and 1991. Suzannah has been active in Pacific Coast Association camp and youth fellowship activities. She is in DECA Club at her school, works as a model, and babysits.

Vice-President—Adam Mackintosh
Adam is a member of the Bay Area (Calif.) SDB Church, where he plays the piano. He has been active in Pacific Coast Association Youth Fellowship activities and camp. Adam attended Pre-Con camp in 1991, and has attended General Conference for 10 years. He plays baseball and assists at a local hospital.

Secretary—Emily Davis
Emily is a member of the SDB branch church at Hemet, Calif., where she helps in the nursery.

Treasurer—Heather Mackintosh
Heather is the president of the Foothills (Calif.) SDB Church Youth Fellowship. She has been active in Pacific Coast Association youth activities and camping. Heather is president of her school choir, and is involved in acting, singing, and dancing. She has attended General Conference for six years.

Member-at-Large—Jeremy Burdick
Jeremy is president of the Riverside (Calif.) SDB Church Youth Fellowship, and a member of the church choir. He has been active in Pacific Coast Association youth activities and camping. Jeremy first attended Pre-Con camp in 1991 and has attended 13 Conferences. He is active in football, wrestling, and Little League baseball.

Advisors—Pastor David and Christina Thorngate
Pastor David Thorngate is the newly ordained assistant pastor of the Riverside SDB Church. He and Christina have agreed to serve as TF advisors for 1992-93.

They're involved in Nortonville

Ed and June Johnson were commissioned for service with the SDB National Field Development Team by the Nortonville, Kan., church on March 14. Matthew 9:35-38 was read, along with a responsive reading with the pastor, congregation, and candidates taking part. Rev. Robert Harris closed the service with a special prayer of dedication.

The Johnsons are also participating in the denomination's Senior Saints projects. They have been on two journeys to assist with this venture, and came home with glowing reports. They go with our blessings, but we do miss them.

Our Nortonville church members have kept active the first half of 1992.

We entertained the "Training in Ministry and Extension" students on March 21-22. Director Ernest Bee Jr. led in this Christian Education module. Wendy Wheeler prepared and served the Sabbath evening and Sunday noon meals for the students. The entire congregation enjoyed the usual "basket dinner" following the worship service Sabbath Day.

Following the children's sermon every week, Steve Looper heads up a "Children's Church" at the parish house. Pastor Harris also leads a Bible Memory time on Sabbath afternoon for the children. They are enjoying their special time together and memorizing many valuable verses. Our thanks to these two leaders.

Our congregation has taken an active interest in current affairs in Kansas. Many of us signed petitions concerning "Keeping gambling out of Kansas"; an Abortion Bill which was before the state Senate; and allowing the Gideons to distribute Bibles to fifth graders in the Winchester-Nortonville school.

We care!

Rev. Ron Elston visited our church on February 22 and brought the morning message. He assists Rev. Russ Johnson, Director of Extension, in reaching all the churches in the United States and Canada. The Bill Stapp family from Omaha, Neb., drove down to see Rev. Elston, who was their pastor when they lived at Poplar Bluff, Mo. They had a fun visit.

The Atchison Daily Globe, which has advertised all area churches with the caption, "Go to Church This Sunday," recently changed to "Sabbath-Sunday—Together in Unity." More recently, it was changed to, "Attend the Church of Your Choice." We appreciate this change since our SDB church is listed on that page each week. The Vacation Bible School committee (Jeanie Smith, Wendy Wheeler, Mike Graves, and Rev. Harris) has been busy reviewing material for use in our daily sessions.

We noticed something special listed in the graduation services for Jefferson County North High School. Our own Muriel Osborne, now living in Albion, Wis., was the guest speaker for the 1992 graduation class on May 17. Many of those graduates were in Muriel's kindergarten class in 1979, and they invited her back to speak at their commencement. What an honor! We're proud of you, Muriel.
Active April in Riverside

Recent activities in the Riverside, Calif., churches have covered a broad range of interests.

On Friday evening preceding Easter, over 100 members and friends participated in a foot washing service, followed by a commemorative Passover (Seder) meal in the dining room. Shared testimonies, followed by communion, added to a meaningful evening service.

Our worship service the next morning included beautiful special music and an inspiring pastoral message. We were surrounded by colorful flowers, evidence of God's handwork.

Worship in Washington

While the Washington, D.C., Seventh Day Baptist Church remains without a pastor, the Lord continues to bless our congregation. We were able to pay off the church's mortgage this past March. We believe that the Lord has already prepared a pastor for our church, and we wait on Him to make this revelation known to us.

Deacons Paul Andries and Don Harris continue to conduct the majority of our worship services. A visiting pastor has led worship services one Sabbath per month. October guest preachers have included Pastor Rod Henry (who also shared a paper he wrote to aid in pastoral search efforts), Pastor Gordon Lavton, and Pastor-Joe Samuels.

We are now looking into getting involved in a greater outreach effort.

From the Alfred Station SDG Church newsletter, "The Quest."

You can witness to Muslims, (cont. from page 9)

selves Shi'a (or "partisans" of the Prophet's Household), because they insist that Mohammed really did prefer his cousin and son-in-law, Ali, as his successor. The Shi'a originally preferred that the leader or "caliph" of the Muslim community be a descendant of the Prophet. The Shi'a believe that Allah appoints representatives of the Prophet, called Imams, to continue the Prophet's work; that of guiding the people and upholding justice. These individuals are believed to be infallible. (The Shi'a Imams should not be confused with the imams, known throughout the Muslim world as the individuals who lead communal prayers.)

According to the Shi'a of Iran, there have been 12 Imams, the last of whom was born in the year 670. He went into seclusion when he was only 8 years old, and is expected to return in the future as the restorer of faith and justice to the world. Until the now-concealed Imam reappears, he is represented by the legal specialists and scholars who are his intermediaries in the community. Iranins call these figures Ayatollahs.

The elements of unity described earlier hold Sunnis and Shi'a together more strongly than their divergences keep them apart! The Sufis, the mystics of Islam, derive their name perhaps from the wool garment ("suf") that early ascetics wore. These mystics stress communion with God, and are found throughout the Muslim community. But they do not represent a division of Islam, or even an offshoot.

Guidelines for Christian witness to Muslims

Recognize that Islam teaches some ideas with which you, as a Christian, can agree. Whenever possible, let these ideas be points of contact which the Holy Spirit can use to bless your relationship with Muslims. Affirm to your Muslim neighbor how you believe that God (Allah) is One, God is Creator, God is sovereign. Affirm how you believe that God reveals Himself and His will, and that He wants us to respond to Him in faith and submission.

Recognize that there are two similarities and differences between the Muslim and the Christian understandings of sin and salvation. Ask your Muslim friends to consider the life and death of Jesus as God's finest demonstration of His mercy and grace.

Islam teaches some ideas with which you, as a Christian, can agree.

To Muslims, sin is the disobedience of responsible human beings to the law of Almighty God. Sin is caused by human weakness, by forgetfulness, and by a spirit of rebellion.

Christians believe that human beings have chosen to sin against God, rejecting His nature, and pursuing a course of life that is opposed to God's essential character and revealed law. Human beings need to be "saved," rescued from their persistent indifference and hostility toward God. They are unable, by their own efforts, to achieve genuine righteousness and a right relationship with God.

Remember that Muslims prefer not to discuss the nature of God. They address Him by His attributes, which are listed in the Qur'an.

Muslims say that God acts in mercy because He is The Merciful One. The invocational double title for God, "The Savior, God Compassionate," occurs in the Qur'an at the beginning of every surah except one. Islamic law gives believers precise directions on how to be righteous, pure, humble, just, and charitable. Muslims see the gift of that law as a grace, an act of mercy springing from divine initiative. However, in the minds of many Muslims, a person's salvation depends largely upon personal obedience to laws, and "submission" to God.

Christians believe that God bestows His saving grace, not on the basis of one's faithfulness to perform religious rituals and to obey God's laws, but on the basis of one's repentance from sin, and faith in the merit of Jesus. No one, not even the most devout believer, has the spiritual capacity to fulfill God's law completely. For those who receive Jesus as Savior, God fulfills the righteousness of the law on
Jesus' death on the cross declares God's victory over sin (Col. 2:14-16). Jesus' death on the cross demonstrates God's supreme love for all people, for all sinners (Rom. 5:6-8).

Introduce Muslims to the Bible appropriately, remembering that many Muslims are unfamiliar with the Bible and have many misconceptions about it.

Don't take for granted that Muslims have the same appreciation for the Bible as you have. Quote the Bible, not because they accept it as authority, but because the truth of the Bible validates itself. Recognize that the term "scripture" does not necessarily mean "Bible" to Muslims. They also have "scripture" (the Qur'an). Use the word "Bible" when referring to it.

Select a version of the Bible that seems best suited for your Muslim friends. The Good News Bible (Today's English Version) is often useful. You may need to provide them a Bible in their own language, such as Arabic or Farsi. Explain, in practical terms, how to handle the Bible—how to find the books, chapters, and verses, and how to use the marginal references and concordances. Help them to "own" the Bible for themselves. As they begin their study of the Bible, suggest the parts that are most appropriate for them (i.e., Mark or Luke instead of John). If they are attending an ongoing Bible class, explain the schedule of the study and why the leader is using particular Bible passages. Realize that Muslims may feel uncomfortable in a regular Bible class where experienced Bible students and the teacher take many things for granted that are completely unfamiliar to Muslims.

Give them personal attention in Bible study. Help them "find their place" in a class or church service.

Remember that the character and message of Jesus, demonstrated by his own spirit and actions, surpasses argument, discussion, and even preaching. Look for ways to be friends to Muslims without basing your friendship on their interest in Christianity or their willingness to become Christians. Find ways to minister to them in the spirit of Jesus.

The distinguished Baptist missionary, Dwight L. Baker, observed that ministry is the most effective way to win Muslims to faith in Christ:

"In my experience after 35 years of living and working among Muslims, I have never encountered a Muslim convert who said that he came to Christ as the result of some convincing arguments concerning the divinity of Christ. Nor have I heard any Christian worker make such a claim... The conversion of a Muslim almost universally comes about through deeds of kindness and love." 8

Jesus’ death on the cross declares God’s victory over sin (Col. 2:14-16). Jesus’ death on the cross demonstrates God’s supreme love for all people, for all sinners (Rom. 5:6-8).

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Christ in the Qur'an, (cont. from page 12)

The second lesson shows us the importance of Jesus' prayer for us, his modern day disciples, in John 17:20-23. "My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one: I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you love me."

Muhammad repeatedly mentioned the divisions in the Christian church. The Qur'an was divided over the nature of Christ, divisions over the content of the Canon of Scripture, and divisions over the practice of Christian rites.

Muhammad was destined by God to lead the Arab world out of the darkness of pagan idolatry into the truth of the One God, the Father of us all. God had already sent the Gospel to the world in the person of His Son, Jesus. When, in the providence of God, it was time for Muhammad to come, the Christian repositories of His Truth were at each other's throats in doctrinal warfare. At the outset, Muhammad got a partial, mixed message. The tatters of the fabric of the faith prevented the consistency of the nature of Christ, which could not fail! The cosmic nature of Christ's death for all mankind remained a mystery to Muhammad.

At the same time, in the face of the full force of ink-etched parchments, implacable scholarship, and divisive partialism, Muhammad discovered some treacherous Jews betrayed him in Mecca, that the Christians would ultimately come to his aid.

In Surah 5:85, Muhammad wrote, "Amongst men in enmity to the Believers, Wilt thou find the Jews and Pagans? And nearest among them in love to the Believers Wilt thou find those who say, 'We are Christians': Because amongst those are men devoted to learning And men who have renounced the world, And they are not arrogant.

I wish above all things that this verse of Muhammad's had proven true. Today, Christianity and Islam stand behind their theological walls of ink-etched parchments, implacably hurling the epithet "blasphemers" at each other.

With a godly eye to the future, and reminiscent of Paul's affirmation of the cross' destruction of the dividing wall of hostility mentioned in Ephesians 2:11-16, Muhammad quoted Allah in Surah 5:85.

Muhammad quoted Allah in Surah 5:85: "And clear thee (of the falsehoods) and raise thee to Myself And clear thee (of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject faith, To the Day of Resurrection: Then shall ye all return unto me, and I will judge between you Of the matters wherein ye dispute."

This Qur'an could apply to the divisions within the Christian Church, and to the division between Islam and Christianity. The blasphemy lies in the condemnations we lay upon those with whom we disagree. May that "Day of Resurrection," when all "disputes" are ended, come soon.

*All, Abdullah Yusuf, Trans., The Holy Qur'an: Text, Translation, and Commentary, Lahore, India, Khall Al-Rawaf, 1946. All references in this article from the Qur'an are from this Arabic/English version. Quoted comments by Ali are from his appended commentaries and notes in this edition.


‡Ali, note 4662, p. 1337.

§Ali, note 4663, p. 1337.

* Ali notes this problem almost humorously: "Christ was not crucified (V:157). But those who believe that he never died should ponder over this verse." Ibid., note 2485, p. 774.

James Ayars is a member of the Santa Barbara, Calif., SDB Church. He has an M.Div. degree from Andrews University Theological Seminary, and is a member of "The Herald's" music ministry.
December $710,634
November $651,414
October $592,195
September $532,975
August $473,756
July $414,636
June $355,317
May $296,097
April $236,878
March $177,688
February $118,459
January $50,219

$55,068 - $25,000
$25,001 - $50,000
$50,001 - $75,000
$75,001 - $100,000
$100,001 or more

**SR Reaction**

Dear Kevin,

Issues of special interest have been March (work of SDB agencies), and December (adoption). March helped me to see the work being done. Adoption was of special interest, for we went through that avenue. In 1945 we adopted a girl. We had joys, anxious days of illness, the concerns of childhood and teen years, as well as expenses. Today, the "dividends" on our investment of time, love, and expense have given us a devoted daughter and husband, three grown grandchildren, and three great-grandchildren. May God bless you.

Trevor R. Sutton, Aztec, NM

Dear Editor Kevin,

Enclosed is $25 for my SR renewal.

I do love the Recorder; your excellent editorials. And in the May issue, Editor Malby's success. Isn't that encouraging!! So we all have to keep on "talking up" Sabbath truths. Take care and God bless you all.

Thelma Tarbox
Saunderstown, RI

**Accessions**

Ashaway, RI
Harold King, pastor
Joined by letter
Kirk Looper
Levi Lopez

Salem, WV
E. Kenneth Davis, pastor
Joined by letter
Kirk Looper
Evelyn Taylor
Larry England

April
Laura Lee Barnes
Andrea Davis
Shannon Blau
Chris Sanden

**Births**

Peteresen.—A son, Paul Robert Petersen, was born to Tim and Patty (Burdick) Petersen of Niwot, CO, on March 19, 1992.

Brock.—A son, Arthur Ellis Brock, was born to Jay and Elaine (Nieves) Brock of Ocean, NY, on April 12, 1992.

**Marriages**

Warren - Hays.—Richard W. Warren and Constance C. Hays were married in Magnolia, MS, on May 2, 1992. The ceremony was conducted by Judge Phillip O'Brien.

Cruzan - Biggs.—Ryan Daniel Cruzan and Kimberle Anne Biggs were united in marriage on June 6, 1992, at the Marlboro SDB Church, Bridgeton, NJ. The Rev. Melvin F. Stephe officiated.

**Obituaries**

Soper.—John Holmes Soper, 72, of Goleta, Calif., died unexpectedly in his sleep at his home on November 19, 1991.

SDB Church was born on June 11, 1919, in North Platte, Neb., the third son of the late Rev. Ralph M. Soper and Ruth (Rowley) Soper.

John worked as a farmer in Nebraska until he came to Los Angeles, Calif., in 1967. He joined the Los Angeles Seventh Day Baptist Church, where he served as a deacon and Sabbath School superintendent. In 1961, he and Venita Kenyon Bowman were married by Pastor Francis Saunders.

In 1965, they moved to Goleta, where he became a school custodian in the Goleta Union School District. He held that job for 15 years, retiring in 1984. He was loved and appreciated by both staff and students at all the schools where he worked.

John was a charter member of the Santa Barbara (Calif.) SDB Church when it was organized in 1967. The church in Santa Barbara greatly benefited from John and his willingness to use his gifts. He is greatly missed by all of us.

Survivors include his wife, Venita; four brothers, and three sisters.

Funeral services were held on November 19, 1991, at Valley View Cemetery. Private interment was in the Mira Valley area of Valley City, Nebraska.

Clement.—George B. Clement, 81, of Ord, Neb., died on February 19, 1992, at Valley County Hospital, Ord.

He was born on May 13, 1900, in the Mira Valley area of Valley County, to Guy and Jennie (Bea) Clement. He attended Valley Side Rural School and graduated from North Loup (Neb.) High School in 1918.

On September 9, 1928, he married Bertha Foth in North Loup. He farmed and raised Hereford cattle all of his life in the Mira Valley.

George was a member and deacon of the North Loup Seventh Day Baptist Church. He was also a member of the Ord Elks Lodge, the Nebraska Hereford Association, the Artsim of Ord, and he was a past school board member. George was known as an artist and musician, and coached Little League baseball.

Survivors include his wife, Bertha, of Ord; three sons, Donald and Kenneth, both of Ord, and Russell of Ohio; one daughter, Kathleen Clement of Mexico City, Mexico; one sister, Mary Bell of Ord; 10 grandchildren, and 10 great-grandchildren. He was preceded in death by one brother, Charlie, and one sister, Elva Hayden.

Funeral services were held on February 24, 1992, at the North Loup SDB Church, with the Rev. Kenneth Burdick officiating. Burial was in Hillside Cemetery in North Loup.

Farley.—Vesta Farley, 93, died on March 27, 1992, at the Valley County Hospital, Ord, Neb.

She was born on August 9, 1898, in North Loup, Neb., the daughter of Herbert and Eva (Mattison) Welch. She received a bachelor's degree from Milton (Wis.) College, and her master's degree from the University of Nebraska.

After serving for 23 years as a teacher, and later as a principal, Vesta retired in 1952. On December 23, 1952, she married Leon A. Farley in Denver, Colo. She was a member of the Rebeke Lodge and the Seventh Day Baptist Church.

Survivors include one stepdaughter, Mrs. Robert Smith of Colorado Springs, Colo.; five grandchildren, and 23 great-grandchildren. She was preceded in death by her husband, two sisters, and one brother.

Funeral services were held on March 30, 1992, at the North Loup SDB Church, with the Rev. Kenneth Burdick officiating.

Langworthy.—Frances W. Langworthy, 90, formerly of Adams, Neb., died on March 30, 1992, after a long illness. She died at the home of her son, Fredrick, in Belleville, N.Y., where she was born on November 19, 1901, in Lorraine, N.Y., the daughter of George and Josephine (Fitzgerald) Waters. She attended schools in Lorraine. After leaving school, she made her home with the family of Elwin and Mary Reed in Adams Center, N.Y.

On June 20, 1927, Frances married Fredrick C. Langworthy Sr. in the Seventh Day Baptist Church, with the Rev. Loyal Hurley officiating. In 1932, they moved to the Greene Settlement Road, where Fredrick operated a dairy farm. Frances worked at the Dennison Seed Company in Adams Center for several years.

In 1938, they moved to North Harbor Road, and Frances worked as a domestic. The family moved to Swan Road in Adams in 1950, where they operated a small dairy farm. When their home was destroyed by fire on December 5, 1991, the couple moved in with their son.

Frances had been a member of the Adams Center SDB Church since May 26, 1929. She was a member of the church's Ladies Aid Society, and also belonged to the Glen Ida Chapter 505, Order of the Eastern Star, Adams Center. Survivors include her husband, Fredrick C. "Chris" Langworthy Sr. of Belleville; one son, Fredrick C. Langworthy Jr. of Belleville; 11 grandchildren, 14 great-grandchildren, and 23 great-grandchildren. She was preceded in death by her husband, two sisters, and one brother.

Funeral services were held on March 30, 1992, at the North Loup SDB Church, with the Rev. Kenneth Burdick officiating.
Kevin's Korner

Why talk about Muslims?

Because they're the second largest religious group in North America (now more than Jews or Episcopalians.) Because there are nearly one billion Muslims worldwide.

(That's one out of every five people; predicted to soon be one out of four.)

Or, maybe because there are major concentrations of Muslims in the following North American cities: Boston, Chicago, Detroit, Houston, Los Angeles, Montreal, New York City, Philadelphia, San Diego, San Francisco, Toronto, and Washington, D.C. We happen to have churches or members in most of those cities.

The terms "Muslim" and "Islam" can conjure up so many images for many of us. They're actually nice, upstanding, moral, and (mostly) peaceful people.

But I've got to wonder about the very bases of their faith.

According to Dr. Robert Morey, author of Islam Unveiled: The Real Desert Storm, one must question the origins of Islam.

Morey says that the foundational religious rites of Islam exist in the same generation; so major events like the flood, the giving of the Law, and the nativity took place in the same time period.

Moses and Mary, Abraham and Jesus appear to have lived in the same generation, and had the same origins. No coherence, no particular theological order.

Douglas encourages us to pray, really listen, stress your experience with respect as a person, and communicate the great personal love of God in Jesus. We need to show genuine friendship. Muslims are concerned with these relationships.

Above all, according to Douglas, "Witness to what and who is Jesus for you. Keep focused on Jesus; He is ultimately the main issue."

Muhammad turns around and writes in the Qur'an that Muslims may have only four wives (which still holds true today.)

The Qur'an is another story. (No pun intended.)

Actually, many chapters contain not only characters and twisted stories from the Bible, but fables from the "Arabian nights," Jewish fables, and stories from the Jewish Mishnah and Talmud.

Muhammad was illiterate. He had to verbally deliver his "recitations" to his followers. They transcribed them on any piece of whatever was available—sticks, bones, bark, shirts... After Muhammad's death, these scraps were gathered, and jumbled into "order," merely according to length. The time frame of the revelation had no bearing on the compilation. Therefore, no chronology, no coherence, no particular theological order.

Moses and Mary, Abraham and Jesus appear to have lived in the same generation; so major events like the flood, the giving of the Law, and the nativity took place in the same time period.

What do we do with all this? Do we attack the Muslims with these interpretations and discoveries?

"No!" says Dr. Robert Douglas of the Zwemer Institute of Muslim Studies. "These are people of deep faith and high morals. You do not attack Islam, the Qur'an, or Muhammad.

"Muslims put great value on honor. You might 'win a point,' but you may lose a person."

Douglas encourages us to pray, really listen, stress your experience with respect as a person, and communicate the great personal love of God in Jesus. We need to show genuine friendship. Muslims are concerned with these relationships.

Above all, according to Douglas, "Witness to what and who is Jesus for you. Keep focused on Jesus; He is ultimately the main issue."

-douglas
The Winner

by Mabelle Ward Willmarth

Whatever the others may do, my Friend,
Whatever the others may do
Restrain your lips
From taking sips
From the morbid world's subverting cup.
Put your hand
In the hand
Of the Saviour of man
And walk in His ways and on His word sup.
For with His might
He'll help you fight
The worldly evils that strive to control,
And destroy, your body and mind and soul.
But with the Saviour's help and with His grace
You'll be a winner in life's great race.